

From the Baptist Irish Chronicle.

BAPTIST IRISH SOCIETY.

Some of the readers of the "Irish Chronicle" have suggested to the Secretary the desirableness of giving a recapitulation of the facts which have been published respecting Mr. Philip Caffery in the "Chronicle" for Sept. Oct. Nov. and Dec. 1821.

In July last, Mr. William Moore was compelled, much against his mind, to listen to the challenge of a man, a Roman Catholic, who had threatened publicly to confute the opinions of the Irish Scripture readers, and to show to the world the falsity and deception of their professions. At this meeting Mr. Caffery, to the surprise of all present, attended, and asked several questions of Mr. M. on the subject which he was reading from. On the following Thursday Mr. M. at the request of some who were present, went to read to them on a desolate mountain. While making some remarks on 1 Cor. xiv. showing the absurdity of conducting worship in an unknown tongue, Mr. C. again unexpectedly made his appearance. Mr. M. however, proceeded in showing the marks of antichrist, when the young priest said, "You should show who antichrist is!"—This was done by some remarks upon 2 Thess. ii. The people were astonished that Mr. C. made no reply. After the people were gone he stopped Mr. Moore, and said, he wished a private conversation with him. He was referred to various chapters to read, and after sixteen days carefully consulting the Scriptures, he wrote a letter to Mr. M. informed him of the painful exercises of his mind for a long time before leaving Maynooth College, and of his entire conviction of the errors of Popery, and the truth of the Gospel. In the next journal Mr. M. informed the Committee that he had again conversed with him in the presence of one of the schoolmasters of the London Hibernian Society, in the private place on a mountain, where they met three successive days in what Mr. C. called his **PATMOS**! On parting, Mr. M. told him he would need the heart of a lion, and a brow of brass, as he was persuaded fiery trials awaited him!

Mr. Wilson the next month informed the Committee, that he had seen and conversed with Mr. C. and considered him a

man of considerable attainments, of a very strong memory, and if we were not mistaken, of genuine piety; and one who bid fair to be a preacher of the pure Gospel of Christ. He then advised, as he had already been discarded by his mother, and had lost almost all his scholars, to whom he was teaching Latin for his support, and expected his uncle, with whom he resided, would also reject him so soon as he believed the reports in circulation of the heresy of his nephew: that Mr. C. should be employed as a reader and inspector of the schools, in the barony of Tyrawly.—The Committee consented to this recommendation, and they soon after heard, with much pleasure, considering it as a further proof of the reality of his conversion, that he had undertaken to become their agent, and thus publicly avowed his conversion in the midst of his neighbours, at the usual salary of £30 per year.

Every thing the Committee has since heard of Mr. C. is of the most satisfactory kind. His first journal, published last month, furnished proof of the warmth of christian piety with which his heart was influenced, whilst the manner in which he applied the principles of the Gospel to the consciences of the various persons with whom he conversed, gives hopeful evidence that he is designed for preaching the Gospel of Christ; as one who *can have compassion on the ignorant, and them that are out of the way.*

Extract from the Journal of Mr. P. Caffery, addressed to Rev. J. Wilson dated Dec. 18, 1821.

Permit me to send you a statement of all the interesting occurrences that have presented themselves since my last Journal.

Dec. 9. I proceeded on the road to Lough Alt, accompanied by Mr. Phibbs.

A Scotch woman happened to travel on the same road, and Mr. P. willing to probe her religious sentiments, interrogated her for that purpose, by asking several questions which she artfully evaded by giving indirect answers; in consequence, as we could infer, of the place being under a bad repute. Mr. P. personated a Roman Catholic priest, and supported his arguments in favour of popery, with the utmost pertinacity. I argued against him as

strenuously as I could, and defended my principles by quotations from Scripture; after discussing the point for a long time, I addressed the woman, and asked her whom she did consider worsted in the contest; she instantly expressed her entire conviction of the truth of what I had maintained; Mr. P. acknowledged himself defeated, provided I could illustrate from Scripture the arguments I adduced; which I accordingly did, by reading some passages, which she listened to with the greatest avidity, and her satisfaction was, in the most glowing colours, depicted in her countenance: we then parted, leaving her deeply affected, and highly gratified with what she had heard. We continued that week visiting the schools in Coolany, and its vicinity. Mr. P. preached two evenings successively to the inhabitants who seemed highly delighted with the great truths explained to them.

The schools in this part of the country are numerous attended, and it was truly edifying to see so many children with Testaments in their hands, and some of them having from sixty to ninety chapters committed to memory. What may we not anticipate from the rising generation? unquestionably we may foster the hope that our island, long wearing the yoke of greatest bondage, and the most despotic tyranny, will soon be again "the Island of saints."

On the 15th we proceeded on our way to Screen, where I met with a young man, by name Kelly, an old acquaintance of mine, who gave me an invitation to his house that night, which I accepted; there I met with another young man, a Roman Catholic, who, after dinner, seemed extremely anxious to know, what motive actuated me to forsake the communion of the Catholic Church? I told him he laboured under a great mistake if he considered I had left the Catholic Church, as I only had rivetted myself more closely to that church; however, if by the Catholic church he understood the Roman Church, I would answer his question; I then told him I had no peace in it. He demanded the cause; I applied the words of Jehu to Joram, "What peace so long as the sorceries of thy mother Jezebel and her witchcrafts are so many."

He asked me the reason why I rejected the sacrifice of the mass? I told him that the mass, according to his own principles, was a sacrifice propitiatory to the sins of the living and the dead.

Now they affirm that Christ was the first who offered this sacrifice, but if Christ offered a sacrifice satisfactory for

the sins of the living and the dead, what occasion had he to offer himself *again* on the cross, seeing he had already atoned for the sins of mankind in the sacrifice of bread and wine! Besides, the justice of God could not be appeased at first but by the blood of Jesus Christ, but his justice must be changed if it could be now satisfied by the sacrifice of the mass.

I then adduced the following argument, which completely stunned him.

The mass, as was said before, is a sacrifice which atones for the sins of the living and the dead; now the apostle to the Hebrews says, that "without the shedding of blood there is no remission;" but in the sacrifice of the mass there is no shedding of blood, being, according to their own definition of it, an unbloody sacrifice, consequently there is no remission. He asked me, Did I deny the real presence of Christ in the Eucharist? I answered, that I had very just reasons for doing so, and then employed the following argument: Jesus Christ in the consecration of the host must be either produced there, or brought there from some other place; the Romish doctors cannot as yet find out a third way; but neither of these suppositions will be able to stand the test; first, he cannot be produced there, which I prove thus; nothing can receive a being which has one already, for as it is impossible to kill a dead man, so it is equally impossible to give life to a man that is living; but Jesus Christ has, and always had, a being, consequently he cannot be re-produced in the host. Again, he cannot come from any other place, as to his body, for where could he come from but from heaven; but from heaven he cannot come, for "the heavens must contain him until the restitution of all things." Now seeing he cannot be produced there, nor come there from any other place, it evidently follows he can, by no means, be present in the host. He at length perfectly concurred with me in the belief of the absurdity of that doctrine. I then read for him the third chapter to the Galatians, showing the futility of depending on the law, and that the believers are justified by faith alone; and then proceeded to the tenth of Hebrews, showing that the body of Christ once offered, has effectually atoned for the believers' sins; "We are sanctified by the offering of the body of Christ once for all.—And by one offering he hath perfected for ever them that are sanctified." I then pointed out to him what was necessary for salvation, in the words of Christ to the Pharisees, when they asked him, What should they do in order

to work the works of God? "this is the work of God, to believe on him whom he has sent." He asked me, Did I dread the machinations of the party I had forsaken against me? I told him that "I was perfectly aware of the indelible stigma affixed to the epithet of an imaginary apostate; however, should all the powers of darkness stare me in the face, and should a cup of the most bitter torments be my portion, if I were so happy as to be instrumental in imparting a portion of that light which God, in his unbounded mercy had been pleased to communicate to me, to only one of my deluded brethren, some of whom I knew would not hesitate to pour the vial of their execration upon me, I would consider myself amply recompensed, if I were to drink it to the dregs." I saw he felt the force of every word, by the tears I observed glistening in his eye. When I found his heart touched, I persevered, and told him that Jesus Christ was the only medium of salvation to the dying sinner, the only plank on which he may gain the wished for shore, when his bark is on the point of being shattered by tempestuous waves; the only efficacious means of soothing his soul to rest, after having long breathed beneath the turbulent atmosphere of vindictive passions; as Christ will enable the believer to enjoy that sweet serenity of mind, the inseparable attendant on his belief, and amidst all fiery trials, storms, and persecutions of this life, to experience that calm and tranquility, which in the last paroxysm of exhausted nature, sits smiling on the pious martyr's brow, and enables him to say, "Oh Death, where is thy sting!"

GREAT OSAGE MISSION.

Extract of a letter from Mr. Samuel Newton to the Editor of the Kentucky Register, dated Harmony, January 19, 1822.

The Great Osage Mission family have enjoyed distinguished mercies. Notwithstanding tears, groans, sickness and deaths have been in our tents and cabins, yet we have seen the severest providences of God over-ruled for good. At the present time it is perpetual day—a day of blessings, health, contentment and cheerfulness, and joys predominate. And blessed be Jehovah, the work of teaching and civilizing the Osage youths is commenced. Within the last ten days twelve Osages have been formally delivered up to us for adoption and education. Considering the untamed situation of the natives of the forest, and their natural averseness to education and civilization, we cannot say that it is

a day of small things. The publications that the Osages wanted teachers to come among them were all fabrications. The nation never requested it. They had not the most distant idea of being taught religion. When they assented that the missionaries might come they did it not understandingly. They knew not what we were to accomplish, nor what we would undertake. But the Lord has led us here and given us labour in abundance. Our prospects brighten from day to day. Indeed our school is not large; remember it is the growth of but ten days. In our infancy of settlement we could not accommodate a large school. But we have no fear for the want of numbers.

Our accommodations are good. We have erected ten dwelling houses, a warehouse large and convenient, a spacious building for cooking and dining, one mechanic shop, and other conveniences.

Cheering indeed to the Christian warmed heart is the intelligence that Kentucky supports a religious newspaper. I view the publishing and circulating of religious intelligence as one of the most powerful means used, in the philanthropic operations of Christendom, towards dethroning the arch adversary, and liberating his subjects now rivetted in bands and linked in chains, and know it not; and of placing them in the ranks of life, liberty, peace, and temporal and eternal happiness, that they may have for their leader, captain and king, Emmanuel, the prince of life—a means of hastening on "that latter day of glory," a perpetual sunshine of Christian prosperity, when

"Jesus shall reign where e're the sun,
Does his successive circles run,"—

a means of enkindling a benevolent philanthropic fire in many a winter chilled bosom. Christians need to be informed of what other Christians are doing, that their labours of love may be united, that their hearts may be encouraged, and their hands strengthened. And periodical religious publications are the most convenient, effectual and proper channels of conveyance. I most sincerely wish you success. I will ever endeavour to contribute my mite in communications, and, the Lord permitting, will soon write more descriptively.

THE PRESS GANG,

OR, WAR PROCLAIMED BY THE PRINCE OF PEACE AGAINST THE PRINCE OF DARKNESS.

By the Rev. G. C. Smith.

It is generally known that from Wapping to Blackwall, the streets, lanes, roads, and

courts, are very numerous paraded by sailors. In this neighbourhood the London and East and West India Docks are situated. The seamen returned to England in the immense number of ships that fills those docks, or preparing to leave their country in vessels outward bound, chiefly reside in those parts. All the alleys and low places are therefore plentifully supplied with depraved females, and other wretched creatures, who fatten upon the spoil of the poor thoughtless sailor. Every Sabbath day the sailors fill the streets and roads by the river side, and are easily allured to the snares of sin that are so numerous spread for them: hence the daily journals are frequently filled with accounts of sailors decoyed and plundered of all their hard earned store. It is not likely that many seamen of this description will seek for religious instruction, or that they will enter places of divine worship, when they are immediately before them. There are happily some few instances of this nature, and if accommodations were more generally provided for them in churches and chapels, and notice given to that effect, such instances would be more general. Some friends to religious exertions have long deplored the sad state of seamen who are crowding backward and forward from Shadwell to Blackwall, and seeing them wander as sheep having no shepherd, they have determined on adopting some more decisive method of exciting attention and producing concern among the most abandoned seamen for their eternal interest.

With this view, they have entered on the most efficient plans for arresting the course and fixing the mind of the guilty sailor, and they have succeeded to an extent beyond their most sanguine expectations.

A brief view of these plans will enable any person to comprehend the nature of exertions which God has so eminently blessed. A few friends of seamen have thought the commands of Christ, to go forth and kindly compel sinners to enter a place of religious worship, is still a duty imperative on his followers. They have also considered, that no persons are more capable of attracting the notice and prevailing on the minds of seamen than seamen themselves; and as there are now a goodly number of pious sailors always in the river ready to every good work, it has been deemed necessary to find out a way in which they can be most usefully employed.

At Stepney a house has been taken, the lower part of which was a large coal-shed, and is now fitted up for sailors' prayer meetings; it is inhabited by the leader of

prayer meetings in the Lower Pool of the Thames, and is called the Bethel Mission-House. This is the rendezvous of pious seamen, and the place where they obtain their simple and frugal repast on the Sabbath-day while they are on the business of the mission.

Here a Mariners' meeting is held every Sunday evening, at half-past seven o'clock; and as there is no prayer meeting on the Thames on Wednesday evenings that the Floating Chapel may have every advantage, a meeting is held in the mission house, or its vicinity, on that night.

Early on Sabbath morning several pious seamen come on shore from their ships; they assemble at the Mission-House, receive some religious tracts, and arrange their several routes for the day, each entering on the work of a missionary. Before breakfast they frequently go round to the houses of poor people, inviting them to the evening meetings. After this meal they extend their labours, and pick up what stragglers they meet with. If a sermon is to be preached, professedly to sailors, in any chapel of Shadwell or Stepney, in the mornings, they usually crowd it with the most motley groups of sailors whom they have hunted out of the worst holes and corners of these neighbourhoods. After dinner they prepare at the Mission-House for the lower roads towards the East and West India Docks. A Bethel Seamen Society, embracing all Christian denominations, having been formed at Poplar and Mill-wall, (or the Isle of Dogs, opposite Greenwich,) and Blackwall, it has been agreed that each chapel shall have afternoon service for seamen once a month, alternately, the Bethel Flag being exhibited outside the chapel to give notice of it. The business of the afternoon, therefore, is to gather up sailors for this service. Leaving Stepney early after dinner, they skirt the fields, line the roads, enter the streets, and penetrate the haunts of seamen, laying hold of every sailor they can meet with, and leading to what they call "a Sailor's Meeting," or a meeting for sailors that will do them good: thus they enter the house of God with drunkards, blasphemers, fornicators, and infidels of the very worst description. The effects produced on their minds by their sudden and unexpected transition to a place of worship is exceedingly touching, and often most powerfully effective in the conversion of their souls to God. In the chapel, where they never intended to be, a thousand thoughts rush into their minds, which, however unwelcome, they find it impossible to dismiss. Some pious father, or mother, or

wife, or relative, starts up before them. Some dangers of the climate, storms, or shipwreck, darts across their disturbed imaginations. Some recent debauch, with a herd of the most infamous characters in one of the worst brothels, now rushes forward with swift condemnation on the guilty conscience,* while the pious hymns exchanged for the lustful songs he heard the past night—the holy and tranquil deportment of the people contrasted with the boisterous shouts and disgusting indecencies lately witnessed—the solemn prayer of the devout ministers compared with the horrid blasphemies with which his ears had recently been assailed—and the affecting detail of

* Or some infamous appointment made with vile persons, as that which Colonel Gardiner had arranged with a lady at midnight, when God awakened him to a sense of his depraved state, while he was waiting for the expected meeting.

Something of this kind very recently occurred. A few pious sailors with their leader were stationed at one end of Radcliff Highway, to pick up sailors for a prayer meeting in Shadwell Market. Some were appointed as conductors to hand the sailors picked up from one to another, were stationed near the door of a dwelling-house as receivers. Each one had a few religious tracts in books or sheets. One of the most abandoned seamen cried out, "Hallo, here's fine work, a parcel of Jack Tars shipped in the service of the Playhouse, and lying in tiers along the street with play bills in their fist." He was quickly accosted and invited to a sailor's meeting. "Whip me," he cried, with most horrid oaths, "if I have got a skurrick to jingle upon a church stone." "O," said the inviter, "I'll frank you;" "Well then, come along Bob, here goes, gallery or pit, my boy." In this way forty-two most shocking characters were picked up, who entered the house with unusual profanity. The service instantly commenced, as many as could fell on their knees, and the wicked sailors were confounded to see blue jackets prostrate before God, and with many tears imploring salvation for them. About the middle of the service the above swearer who had talked of "a skurrick," sung out while one was in prayer, "Well, shipmates, good luck to you, I must be off," and endeavoured to press his way through, but the leader was standing on the stairs and stopped him, saying, "Hallo, my lad, where are you going?" "Why," said he, "all this is about religion isn't it?" "Yes, but you must not go, for you may never have such another opportunity." He then used every possible argument to prevail on him. "But," said the sailor, "did I not promise my shipmates to go with them to the Spread Eagle, and I suppose we shall be all drunk enough to night, it won't do therefore for me to stop here." The good man however succeeded, and he staid the whole time and was much affected.

a beloved Saviour's agonies, blood-shedding, and death in Gethsemane; his resurrection, intercession, and love; his calls, invitations, and promises, to Sailors, while it is called *to-day*—These wonderful themes, connected with the freeness, the fullness, and the abundant encouragements of the Gospel of Christ, so surprise, amaze, and melt the sun-burnt and storm-beaten tar, that he labours in vain to repress his feelings. His eyes, like the arid regions of the south, are melted by the terrible monsoon of his soul. His rock-built heart yields to the surging tempest of his passions. Tears rush forth in copious streams; and, totally unprepared for such an event, he applies the sleeves and the corners of his jacket, and his coloured neck handkerchief, until they are literally wetted through with the briny flood. Thus is he *softened*, if not converted; and though no dependence can be placed on emotions so suddenly raised, and perhaps as rapidly quelled, yet he will not easily forget the scenes that occasioned them, or the violence of their impression while they lasted. Like the greatest storm, or the utmost danger to which he was ever exposed, they will leave these deeply engraven traces on his mind, that he will often insensibly recur to them, and not unfrequently brood over them with a melancholy sort of pleasure. In the stillness of the midwatch at sea, when far, removed from land and noise, while his shipmates are sleeping around him, he will silently stand at the helm, and think of such things as these, until

"Busy meddling memory"

will revive them all afresh in his mind, the starting tear shall hide the compass from his view, and he shall be ready to fall upon his knees before the binnacle, and cry, "O that it were with me as in months past, when the candle of religion shown around about me." And should Almighty Grace breathe on his soul the heavenly gales of mercy, he will under the conviction of the Holy Ghost, retire to his hammock when his watch is over, and falling on his face, pathetically exclaim,

"Jesus, refuge of my soul, &c."

But should not this most desirable end be accomplished, he will, in some future storm or shipwreck, find this circumstance a savour of death unto death to him, so that God will be glorified.

A sailor once strolled into St. Paul's Church, and accidentally heard the words read, "Pray without ceasing;" and though he embarked careless of their import or authority, yet they proved instrumental in his

conversion many weeks afterwards when he thought of them at sea, and subsequently settled on shore, as a most respectable, active, and useful Deacon of a Christian Church.

"This shall be known when we are dead,
And left on long record,
That Sailors yet unborn may read,
And trust and praise the Lord."

Many seamen who have been gathered on the Sunday afternoon voluntarily attend the chapel in the evening, and others accompany the Sea Missionaries to Stepney, and meet with them for prayer in the evening. On their return to Stepney they continue the impress service, and stop each sailor they meet. The Bethel Mission-House is generally crowded to excess at night, and several of the neighbours have become truly converted under the prayers of the sailors, and from being the most depraved and guilty Sabbath-breakers, are now the most eager to serve God on that day, and join in the impress to pick up sailors for divine worship wherever they can meet them; so that looking round on some who once professed zeal and boldness for the cause of Christ, but have settled down at ease in Zion, it may be truly said, "the last have become first, and the first last." How strange that Jehovah should raise up sailors, who have been so long neglected by the religious world, and make them instrumental in the conversion of landsmen, and the quicknings of the church of Christ on shore, so that by their zeal they shame some and provoke many others to go and do likewise. "And Jesus lifted up his eyes to Heaven, and said, I thank thee, O Father, that thou hast hid these things from the wise and prudent, and revealed them unto babes; even so, Father, for so it seemed good in thy sight." Kind and gracious Saviour, we thank thee that thou hast not forgotten thine ancient, thine early companions, the seamen. Thou dost, from the height of thy throne, as the high and lofty one who inhabiteth Eternity, look down still upon poor sailors with pity and with love. Thou hast still, by the banks of the sea, thy Johns, and Andrews, and Peters, and Thomases, whom thou art determined to make fishers of men. Lord, teach them how to cast the net; and O Lord, dispel their fears, and encourage their hearts, by saying unto them, "*Fear not ye shall henceforth catch men.*"

From the Philadelphia Presbyterian Magazine.

ON THE CONVERSION OF THE JEWS.

How desirable this great event! What a jubilee will it be in the Christian Church! Such an illustrious fulfilment of Scripture prophecy will confound the enemies of our holy religion, and implant conviction of its truth in the breasts of the stoutest infidels. Jewish preachers in abundance will rise up, and among them many Pauls and Apollos, to carry the Gospel of Christ around the globe, and proclaim to an astonished world the wonderful works of God for them.—That great effects will result from the general conversion of this people, is obvious; for the accomplishment of this great event will require a more copious and extensive outpouring of the Holy Spirit than has ever yet been granted to the Christian Church; and in this abundant effusion of divine influence, Gentile nations will doubtless participate; so that the work of regenerating grace will be carried on among them with great power, and to a greater extent, than in any preceding period. Such glorious anticipations are warranted by the language of prophecy. "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" Rom. xi. 12, 15.

But when shall this most interesting event arrive? We pretend not to give a definite answer to this question! we only state it as our opinion, that it cannot be very distant. Indeed recent occurrences seem to indicate that it is drawing nigh. Many Christians who have turned their attention to the study of prophecy, think the accomplishment of God's designs in respect to his ancient people is approaching. A spirit of compassion is beginning to influence more extensively the Christian Church; societies are forming for the purpose of effecting their conversion; a spirit of enquiry on the subject of the claims of our Lord, as their promised Messiah, is growing among them; and some conversions to the Christian faith have recently occurred, flattering to the hopes of the pious and benevolent. These are all favourable indications, and ought to inspire our hearts with believing anticipations of the full accomplishment or all the prophecies relative to this extraordinary people.

Providence plainly invites our prayers in behalf of the wandering descendants of

Abraham; that the lost sheep of the house of Israel may again be brought into the fold of the great Shepherd, to enjoy the rich pastures he has provided for his flock, and live in safety and happiness under his ever watchful protection. They demand our Christian compassion. Hitherto they have been treated most unkindly and unjustly. They have indeed been obstinate in unbelief; and pursued by the righteous judgments of Heaven: but from neither of these facts can any justification be derived in favour of the contempt and scorn, oppression and cruelty, inhumanity and persecution they have so often experienced from Christian nations. It is time to redeem the Christian name from this foul stain. It is time for Christians to remember, that they were once the peculiar people of God, and that they are destined to become members of the Christian Church. Who will not rejoice in the prospect of that blessed day when Jew and Gentile shall be united in the family of Jesus Christ, and live as co-heirs of the same immortal glory. Let us then pray for the coming of that blessed day. Let us pray that the veil of unbelief may be taken from their hearts. Let us pray that the Deliverer may come out of Zion, to turn away ungodliness from Jacob. Let us pray that the day of millennial glory may soon break upon the world, when Jews and Gentiles shall, over all the earth, shout the praises of the great Redeemer.

PRESBYTERY OF NEW CASTLE.

At the late semi-annual meeting of this Presbytery at New Castle, there were present 18 members and 12 ruling elders. No trials or cases of discipline came before them—a circumstance indicative of uncommon peace and harmony among the churches under their care. The “free conversation on the state of religion” occupied more than the usual time; and the occasion was solemn and interesting. The facts as they appeared in the free conversation were embodied in the following

REPORT.

“The Presbytery of New Castle report to the General Assembly:—That along with some mournful, they have much agreeable intelligence to communicate. From several of their churches they have received no regular report. From some others they heard only the voice of lamentation and complaint, pastors and people crying, “brethren, pray for us, that the word of the Lord may have free course and be glorified.”

In many of our congregations there is yet a laxity of discipline, a backwardness to social prayer, and a neglect of family worship and other obvious duties, which may be causes for withholding a revival from them.

In some of the churches the pastor finds no assistant in public exercises, even the elders refusing to take their cross and let their light shine by leading in public devotions. This, however, we are happy to state, is not the case with all. Many of our ruling elders are exemplary, holy and active men, willing to share with their pastor in his public labours of love. And could we witness a revival in the hearts of our elders and professors generally, we should have much more hope of the conversion of sinners.

The monthly concert of prayer is observed in many congregations: but in general does not attract that share of attention which its importance demands. A few congregations, however, pay it solemn attention, and attest the sincerity of their prayers by simultaneous alms.

To circulate Religious Intelligence among their people, Presbytery have undertaken to patronize a religious newspaper, and have recommended it to their people. Their efforts have been crowned already with much success, and these vehicles of religious information have already communicated light, life and joy to many hearts.

Presbytery have taken efficient measures to increase their funds for the education of poor and pious youth. They have recommended to each of their members to preach a sermon on the subject, to raise collections and form Societies for this object. In the hope that their treasury will be replenished, they have taken several young men under their care, whom they expect to assist in their preparation for the ministry.

But the most agreeable intelligence they received was the outpouring of the Divine Spirit on some of their congregations. In the congregation of Centre an uncommon spirit of prayer prevails and a pleasing accession was last year made to the communion of the church. While in some other congregations not an individual layman can be found to lead in public prayer, the pastor here finds as many as fifteen who are willing to assist him in leading the addresses of Christians at a throne of grace.

In the Forks of Brandywine, after repeated failures to establish prayer meetings in the *day-time*, the efforts to establish *evening* meetings have succeeded without difficulty. And the Presbytery hope that

the time is not far distant when the prejudices of many Christians against "Night meetings" for prayer and exhortation, will cease to exist. The plan of calling on any who are *anxious* or disposed for serious conversation, to remain after the rest of the congregation have retired, has been tried in this congregation apparently with good effect. It has been the means of discovering, exciting and deepening serious impressions on many minds. Careless sinners begin to be anxious; and present appearances encourage the hope that God is about to grant them a day of special visitation.

On St. Georges a few mercy drops have fallen, and Christians there are looking for a plentiful shower. In Fagg's Manor and Union, the dry bones are shaking, though there is nothing like what is, usually denominated a revival.

Within a few months, the congregation of New Castle have been unusually blessed. A work of revival of considerable extent and of great power has been experienced in that place. Through much anguish and deep conviction, it has pleased the Gracious Spirit to bring a goodly number of lost prodigals home to their Heavenly Father. Prayer meetings are multiplied among both the aged and the young. Public assemblies are frequent, large, attentive and solemn. "Anxious meetings" disclose the distress of numbers who are earnestly inquiring "what shall we do?" There is a prospect of at least 40* being added to the church at the next communion season; and at least 30 more have their faces Zionwards weeping as they go. An unusual proportion of males are the subjects of this work, which is still advancing and extending. At Christiana the flame is kindling, and about 20 are under spiritual distress.

But the congregation most deeply indebted to Divine grace is that of the Second Church, in Wilmington. Here God, in answer to the prayers of his people, has glorified his Son, and built up his kingdom in a remarkable manner. In the short space of two months, about 120 persons, in a judgment of charity, have been brought by the Holy Spirit from darkness to light and from death unto life, and are now rejoicing in hope of the glory of God. At the last communion season, 73 persons were added to the visible church, and 45

* The Lord has been pleased to exceed the expectations of his people—there were upwards of 50 received at the communion, which took place on Sabbath 7th inst.

more have been, at their own request, and after examination, taken under the care of the Session, as catechumens or candidates for future membership. The awakening still continues. About 70 are still anxious, and Christians desire and labour to believe that the work is but just commenced.

Presbytery have at present eight young men under their care, some of which are wholly, others partly dependent upon them for aid in the prosecution of their studies. Besides these, a number of other pious youth of promising talents are longing to enter the vineyard of the gospel, but having no funds of their own, and Presbytery not being able to afford them any encouragement, the church is like to be deprived of their labours. To call the attention of the churches to this subject, and by raising collections and forming societies to replenish their exhausted funds, Presbytery have earnestly requested all their members to *preach a sermon on the first Sabbath in May next.—Ch. Rep.*

REVIVAL OF RELIGION.

SHOREHAM, VT.

From the Boston Recorder.

MR. WILLIS,

Dear Sir,—The present is a distinguished era. Not only is the angel, which has the everlasting Gospel to preach, bending his way to the four quarters of the globe, and to the islands of the sea; but our churches at home are blessed with the rich effusions of the Holy Spirit. Although revivals of religion are now frequent, they are not the less worthy of notice; nor do they the less demand our gratitude and praise. Hoping that the following narrative may redound to the honour of our adored Redeemer, and excite some of his followers to renewed diligence in His service, I transmit it to you, to be inserted, if you think proper, in your useful paper.

In the winter and early part of the spring of 1820, there was a little revival in one section of this town. In a few months our church received an accession of 15 members, 10 by profession, 5 by letter from sister churches. From that time to the commencement of the late season of refreshing, there was nothing worthy of remark, except our lukewarmness and ingratitude. A year ago last winter, our declension had become truly lamentable; perhaps the church was never in a more languid state. In particular, the neglect of family prayer excited serious alarm. April 6, 1821, the church appointed a committee to devise some plan for the revival of family religion, and to re-

port the same at our next church meeting. The result was a kind of covenant, in which the members acknowledged to God and each other their delinquency, and promised, with divine aid, to attend to the duties of family religion, "daily, faithfully and perseveringly." This instrument, which was signed by the brethren present, was presented to those that were absent, and soon became the unanimous measure of the church. This measure, which we consider as one important means of the late revival, was not carried into effect without persevering and anxious effort.

Early in the spring, revivals commenced in Sudbury, Middlebury and Whiting, but with us there was no visible alteration till the third Sabbath in June. During the morning service of this day, there were decisive tokens of the Divine presence. At noon the church repaired unanimously to the Academy for prayer and consultation on the present state of religion among us. Such a season of tenderness and solemnity is seldom witnessed. The Holy Ghost seemed to fill all the place where we were sitting. It was agreed to observe on the succeeding week, a day of fasting and prayer. We went again to the same place on the following Sabbath to spend the intermission in prayer: but the congregation followed us, and we were obliged, for want of room, to return to the meeting-house. For a considerable time these prayer-meetings were continued, and attended by nearly the whole congregation.

In the afternoon of the last Tuesday in June, I preached in the north part of the town, and, towards the conclusion of the discourse, experienced unusual freedom in addressing the aged. An elderly woman returned from the meeting expressing her approbation; and as she entered her own door, was seized with a paralytic fit, and expired in five hours. This unexpected stroke of Providence was the means of arousing some from the slumbers of sin.

On the day of the fast, the assembly was unusually large. Several neighbouring ministers attended; the exercises were highly interesting; and the power of the Lord was present, if not to heal, at least to alarm and convince. The day will never be forgotten. The arrows of conviction were fastened in many hearts. In the evening we had a conference for youth, in the centre school-house; the solemnity of this meeting exceeded that of the day. About 40 arose as by one impulse, to request an interest in our prayers. On Saturday evening following, we had a similar meeting, when about 70 arose and made the same request.

Here we had increasing evidence that God was carrying forward His work. The stillness, tears and sighs of this meeting, and many others, could not fail to make a spiritual observer exclaim, "God is here."

The next Tuesday afternoon, the females met for prayer at my house. That evening I rode home from a lecture, and had hardly alighted, when several young men of the neighbourhood caught my hand, each in succession, and cried with inexpressible solemnity, "Mr Morton, do pray for me; I am a great sinner, going right down to hell." We went in, and spent an hour in prayer. Here were 7 burdened souls, struggling for deliverance. To most of them, the next day was apparently the commencement of spiritual life. In the afternoon of the 4th of July, we had, at the meeting house, a conference for youth, while the fathers and brethren of the church were praying for us, at another place. A large concourse attended; a number from other towns. All, it is believed, went away solemn, and many with a wounded heart. The day so distinguished in the annals of our country, was most signally honoured by the Holy Spirit; 10 or 12 hopefully converted. During this week upwards of 25 were permitted to hope in the mercy of God, through a crucified Saviour; and probably 150 were concerned for their souls.

From this period, the work progressed with great power. The first week in August, was nearly as much distinguished by hopeful conversions as the first week in July. We had meetings almost every day, generally in school-houses, and although our people were engaged in gathering the early harvest, yet crowds attended; sometimes, probably twice as many as could be accommodated in the places where we assembled. And here I would mention it as a smile of Providence, that the weather was fine, and never was the harvest gathered in better order.

In the early part of September, we kept a day of thanksgiving, to praise the Lord for the wonders of His love. A happier day, perhaps was never known among us.

In the latter part of autumn, there was a suspension of divine influence, but in the winter we were favoured with a little glean- ing of the harvest.

Clear and deep conviction of sin, and distinct evidences of conversion, have characterised this work. Although "the terrors of the Lord" have been exhibited, yet sudden excitements of the passions, or of terror, have seldom been known. In the early stages of the revival, the operations of

the Spirit were so powerful, that I dared not do any thing to raise the tide of feelings; but felt it my duty often to exhibit the character, offices and loveliness of the Saviour; his ability to save the greatest offenders, and his willingness to welcome the returning prodigal. No instance of falling or outcry has occurred within the circle of my observation; but several persons have been, for a time bereft of bodily strength, by an overwhelming conviction of their vileness, and of the holiness and justice of God. Generally this has not been the effect of a sudden alarm, but has followed days or weeks of seriousness. In many of our meetings, he must have been insensible, indeed, who could not feelingly exclaim, 'how dreadful is this place.'

In the church throughout the whole of this day of visitation, there was an uncommon union of effort and fervency in prayer. For weeks, and almost daily, some of the brethren were visiting from house to house. The dwelling house, the work-shop, the harvest-field, and the grove, became each not unfrequently the place of exhortation and prayer. Visiting and conversing with people individually respecting the state of their souls, was practiced before it was known that the revival had commenced; and continued, in a greater or less degree, till it appeared to subside. This silent method of usefulness has been signally blessed. In the system of means, and in the extent of its usefulness, the preaching of the Gospel held the foremost rank; but for a season, almost every exertion for the advancement of the revival appeared to be successful. And here it would be ungrateful to pass in silence the timely and faithful assistance of neighbouring ministers, and some of the students of Middlebury College. We trust they have here some gems, which will brighten their future crown.

The whole number of hopeful conversions in this town is thought to be about 200. The Baptist church has shared richly in this gracious work. About 180 have publicly professed religion. To the Baptist church in the western section of this town, 50, if I am correctly informed, have been added. The Baptist church in Cornwall have received 10 from the eastern part of the town, and 2 or 3 in the south-eastern have united with the Baptist church in Whiting. Our church has received 118; 12 the first Sabbath in September, 89 the first Sabbath in November, and 17 the first Sabbath in January. In this number were persons of all ages, from 10 or 11 to 60 years. Far the greatest part, however, were young people. Almost every family in our Society has been

visited with the influences of the Holy Spirit; and in a number of instances, 3 or 4 have been hopefully converted in one house.

After all, we should not forget that even religious prosperity is not without its danger. We may be called to mourn over some young or old disciples, who have sinned, and have not repented. Unknown trials and sorrows may be before us. Surely it does not become him that putteth on the armour, to exult as he may who triumphantly lays it down. But it would be wicked to despond, after having received so rich a blessing. "Not unto us, O Lord, not unto us, but unto thy name be all the glory."

Yours respectfully,

DANIEL O. MORTON.

Shoreham, March 26, 1822.

From the Religious Remembrancer.

Extract of a letter from Wilton, Connecticut, dated March 20, 1822.

"All is seriousness and solemnity in Wilton. Eternity and its concerns seem to fill and engage every mind. This is now the tenth week since the revival began, and instead of decreasing, it is increasing. It already pervades almost the whole town, and wears an increasingly interesting appearance. Conferences, lectures, and meetings of enquiry, day and evening, are frequent, full, silent, solemn, affecting. The desire which is manifested to hear preaching and exhortation, is great indeed. Anxious meetings for some time, have been, and still are peculiarly interesting. The one we had yesterday, was a scene that might have melted the hardest heart and confounded the veriest infidel. Four ministers of the Gospel were present, and with enough to do. The Rev. Mr. E. preached in the evening. Six or seven hundred were assembled. The number of hopeful subjects of grace is more than 60. Many are under deep convictions, and seem ready to submit to God, and lay hold of the hope set before them in the Gospel. Hundreds are awakened.

"This work has been and continues to be very still, yet powerful on the heart and conscience.—Convictions, generally, thus far, have apparently been gradual, but of happy tendency. It seems to be conspicuously the Lord's doing. It began in the northern part of the town, among the grossly abandoned and openly irreligious. The profligate, and the reviler, the moralist, and the universalist, fell alike before the noiseless but resistless sword of the Spirit. Persons of all ages have been subjects of it, the little child and the gray headed sinner, and the

the Holy Spirit, thoughtless youth and the middle aged
 nces, 3 or 4 adding.
 in one house. "An instance of some interest and quite
 et that even striking is that of an *aged deaf* man. This
 out its dan- persons who has not been able to hear a
 mourn over sermon for 30 years, and who has long been
 to have sin- totally stupid on the subject of religion,
 known trials without knowing that there was any such
 rely it does thing as a revival in the place, became im-
 ne armour, pressed in mind:—how or by what means
 antly lays he cannot tell:—was brought under pun-
 ed to des- gent convictions, and at length to hope and
 ch a bles- rejoice in Christ. I mention this case the
 t unto us, more particularly, as I think it affords
 a striking proof that revivals are not, as some
 say, the work of man. This revival has
 spread to some extent into the southern
 part of Ridgefield. A considerable num-
 ber there have obtained hope. South Sa-
 lem, in New-York, is beginning to be vis-
 ited *graciously*; and in several other towns
 and churches in this quarter, appearances
 are encouraging. Evidently a great cloud
 of Divine Grace is hanging over this whole
 region of country. May it soon descend
 copiously!

ENCOURAGEMENT TO PRAYER.

To the Editor of the Christian Spectator.

Sir—The following letter was written by a plain farmer and a member of the church of which I am the pastor. The writer is accustomed to send me short epistles of this nature. I inclose you the present one because the fact related in it, is of an interesting nature, and because the statement may be depended on as true.

Yours, CLERICUS.

Rev. Pastor,—Several years ago, a female member of our church said to me somewhat abruptly, "My brother is becoming a drunkard:—he is frequently intoxicated; he has been tenderly admonished, but without effect; the habit is growing upon him. Will you pray for him? my mother and my sister and I have agreed to pray for him especially,—will you join with us?" The simplicity and fervency of the statement and request, left no doubt of her sincerity; and my former knowledge of her brother, corroborated the representation. The young man alluded to, 'was the only son of his mother and she a widow.' How far the proposition was carried into effect, will be known at the great day. After a time however, I enquired of the lady if her prayers had been answered. She said 'yes.' I also enquired several times in the neighbourhood of the young man, and uniformly found testimony to his reformation.

Lukewarmness will say admonitions took effect,—his reason got the better of his weakness;—but faith says, "I cried unto the Lord and he heard my voice." Instances of this sort seldom find their way far abroad; but would to God that this kind of christian communion was practiced and enjoyed more,—that more souls might be saved, and God more honoured. I do not infer from the foregoing, that every selfish or proud desire will be answered; but that the humble fervent prayer will be heard. "If two of you shall agree on earth as touching any thing which ye shall ask, it shall be done for them of my Father who is in heaven."

Yours, J. G.

March, 1820.

INDIAN CIVILIZATION.

In pursuance of a resolution of congress, the Secretary of War, (Mr. Calhoun,) has made a report on the measures heretofore adopted for the civilization of the Indians. By this it appears that there are eleven principal and three subordinate schools in actual operation, and three in preparation. and the number of scholars is 508. Three are located in New York; four in the Cherokee nation; one in the Choctaw nation; two in the Chickasaw nation; one in Indiana; two on the Arkansas; and one in Missouri. They have been established by missionary Societies, the Moravians, and the American Board of Commissioners for Foreign missions. They have cost the government \$ 15,827 56, of which \$7,447 86 have been on account of buildings. Of these the government has paid two-thirds of the expence, and the balance for tuition. The system embraces in addition to reading, writing and arithmetic, instructions in agriculture and the ordinary mechanic arts, and for girls the common domestic duties of the sex. It would seem that the oldest of these schools has been in operation about eight or nine years, but was not of much advantage till lately. The result has been so favourable as to induce the disposition to apply more of the funds this year to tuition. On the subject of the prospects of civilizing the tribes, Mr. Calhoun speaks with caution. That they are disposed to receive education, and are capable of it, he seems to entertain no doubt. The Choctaws have even appropriated 6000 dollars of their annuity for the purpose. They seem quite equal in capacity to white children of the same age: but the schools are only in their infancy, and the present generation must pass away before their ultimate capacities can be discovered.

[Franklin Gazette

FOREIGN MISSION SCHOOL.

The following donations have been received since the 1st of January last.

In Money.

Monthly Concerts of Prayer Cornwall, held near the Mission School, in ten months	12 47
Amenia, N. Y. Smithfield Soc. from Miss Tamma Thompson	5 00
Do. do. Miss Mary Thompson	5 00
Do. do. Miss Harriet L. Smith	5 00
N. Marlborough, Mass. a friend	1 00
Salisbury, Con. friends	2 75
Norfolk, Con. a friend	50
Sherman, Con. Gideon Allen	2 00
N. Fairfield, Con. Ladies Cent Society	8 70
Do. do. children of the Sabbath school	1 63
Do. do. a friend	1 00
Do. do. Seeley Barnum	3 00
N. Preston, Con. Benjamin B. Smith, the avails of sheep intended for missionary purposes	2 00
Do. do. Douglass Terrill	2 00
Do. do. Job T. Newton	95
Covert, N. Y. Samuel B. Jagger	1 00
N. Marlborough, N. Y. Charles Miller	1 00
Bloomfield, N. Y. John Doud	1 00
Danbury, Con. Mrs. Hamlin	7 00
also, from the same, a Hudson bill of \$5, worth 10 per cent	50
Colebrook, Con. Russel Griswold	1 00
Tyringham, Ms. a friend	25
Lee, Ms. Joseph Bradley	1 00
N. Hartford, Con. Rev. Mr. Yale	5 00
Do. do. Vina Austin	50
Youth and children in the Hartwick Hope Factory, Otsego settlements, N. Y.	10 00
Washington, Con. Matthew Mitchel	1 00
Sharon, Con. Mr. Lyman	2 00
Norfolk, Con. by Mr. Hull, from 3 friends	75
Barkhamsted, Con. Salmon Howel	3 00
Sharon, Con. Ellsworth Soc. by Mr. A. Dunbar	50
	<hr/>
	\$82 50

Clothing estimated by the Donors.

Plymouth, Con. ladies \$41.50; Norfolk, Con. \$13.17, E. R. Emerson, Treasurer of the Female Charitable Society; South Britain, Con. ladies, \$54.50; also, 1 bed not estimated; North Canaan, Con. ladies, in clothing and shoes, \$7.50; Tolland, Mass. Female Charitable Society, \$20.10, Mrs. Hannah Moore, President; N. Hartford, Con. Female Dorcas Society, \$70; Torrington, Con. Mrs. L. Smith, a surtout, \$6; Westford, Ms. Female Charitable Praying Society, \$21.75, Fanny Kelso, Treasurer; Farmington, 3d Soc. Con. \$10.51, by Mrs. Kellogg; Ellsworth, Sharon, Con. ladies, \$44, by Rev. Mr. Gridley.—Total, \$249.33.

Clothing and Provision, &c. estimated by the Donors.

Colebrook, Con. \$71.59; Norfolk, Con. \$11.50; Warren, Con. \$35; do. do. Young Men's Missionary Society, \$4.08; Norfolk Con.

\$12.08, by Joseph Hull; Ellsworth, Sharon, Con. \$12.81, by Mr. Aaron Dunbar; Norfolk, Con. \$42; Harwinton, Con. Mrs. Johnson, a small quantity of domestic coffee, 50 cts.—Total, 189.56.

Clothing not estimated.

Amenia, N. Y. Smithfield Soc. Mrs. Mary Thompson, 1 surtout.
Windsor, Con. a young lady, 1 comfortable.
Salisbury, Con. 3 yds. of fulled cloth, 3 pair of mittens, 1 napped hat.
South Canaan, Con. Orra Howe, 1 pair of stockings, 1 straw hat; do. Mrs. Kellogg, 1 pair of pillow cases; Mrs. Prentice 1 woollen vest.
Washington, Con. ladies, 4 yds. of flannel, 1 pair of pillow cases, 1 pair of stockings.
Sherman, Con. Miss Sally Allen, 3 yds. of flannel, 1 pair of stockings.
New Fairfield, Con. ladies, 15 yds. of white linnen cloth, 5 yds. of brown do. 2 shirts; do. 2 shirts; do. do. Mrs. Betsey Rogers, 1 pair of pillow cases.
Amenia, N. Y. Smithfield Soc. Mrs. Eunice Conklin, 1 pair of stockings; Mrs. Sally Wilson, 1 pair of sheets; Miss Ann Wheeler, 1 pair of stockings; Mrs. Polly Phelps, 1 pair of pillow cases; Miss Elizabeth Reynolds, 1 bed quilt; Widow A. Kinney, 1 pair of sheets; Mr. Jeremiah Conklin, 2 1-2 yds. of fulled cloth; Mr. Benjamin B. Adams, 1 surtout; Peter R. Leavens, 1 pair of mittens; Mrs. Comfort Haskins, 1 pair do.
Kent, Con. Dr. Chittendon, 1 pair of shoes.
Fairfield, Con. Mrs. Judson, 10 pair of stockings, 3 vests, 1 pair of pantaloons, 5 cravats, 2 shirts.
Torrington, Con. ladies, 3 flannel sheets, 3 pillow cases; Alpha Hodges, 2 1-2 yds. of fulled cloth; Miss Pheobe Beech, 1 pair of stockings.
Sandisfield, Ms. Charles Beecher, 1 pair of shoes.
Litchfield, S. Farms, Con. 3 pair of mittens.
Warren, Bradford Co. Penn. Mrs. Mary King, 5 yds. of flannel cloth; Mrs. Sally Coburn, 5 yds. do.; Mrs. Stevens Sike, 5 yds. of linnen cloth; Sylva Sage, a black girl, 1 pair of mittens.
Hartland, Vt. Mrs. Merrill, 1 pair of stockings.
Great Barrington, Ms. a lady, 1 pair of socks, 1 pair of stockings, 1 towel, 1 pair of pillow cases.
Tyringham, Ms. from individuals, 2 pair of pantaloons, 2 vests, 1 linnen sheet, 1 pair of pillow cases, 1 shirt, 2 pair of socks, 1 pair of stockings, 2 pair of mittens, 1 pair of gloves, 1 pair of shoes, 1 black hat.
New Hartford, Con. Mrs. Cook, 1 bed quilt; Charlotte White, 1 pair of suspenders.
Warren, Con. Mrs. Lucina Curtis, 1 pair of pillow cases; Mrs. C. Curtis, 1 pair do.; Mrs. Harriot Curtis, 1 towel.
Torrington, Con. Mrs. Sage, 1 vest.
Stockbridge, Ms. a lady, 4 pair of suspenders.
Winchester, Con. Female Benevolent Society, 2 bed quilts, 2 shirts, 1 vest, 4 pair of stockings, 1 pair of socks, 2 pair of mittens, 1 pair of shoes, 6 pair of suspenders.

22.]

th Cornwall, Rev. Walter Smith, 2 pair of mittens.
th, Sharon, Con. by Capt. Joel Wright of N. Corn-
r; Norfolk, 1 shirt, 1 coat, 2 vests, 1 blanket, 2
s. Johnson, pair of stockings; Rhoda Northway, 1 pair
ffee, 50 ct. pair of stockings; Abigail Northway, 1 pair do.
pair of mittens, 1 pair of pillow cases, 1
owel, 1 hat.

(To be continued.)

OBITUARY.

MRS. SUSAN POOR.

The death of Mrs. Poor, wife of one of the American Missionaries in India, has been be- mentioned. We here give some extracts in a very interesting and lengthy account, given by her husband, of her last sickness and death.

In the evening, George Kock, a young man from Jaffna, who had formerly resided in the family for some years, came to see Mrs. Poor. He gave him her hand, and expressed some pleasure on seeing him. He said, that he wished to improve the opportunity of expressing his obligations to her, for all she did for him while living in the family; and said that he now cherished the hope, that he knew something of the preciousness of that Saviour whom she so dearly and earnestly urged him to seek. She exhorted him to beware, of self-deception, to be watchful, humble, and persevering. When he expressed his many obligations to her, she replied, "If you think you owe me any thing, pay it to the heathen;" and then said, "I more emphasis, 'If any think they owe any thing, let them pay it to the heathen.'" Between nine and ten o'clock, both Mrs. P. and I, present, thought she was about to die. Her whole deportment was that of a person held between this and the heavenly world. 'Last Sabbath' she observed, (meaning the Sabbath preceding the last, when the fruits from the heathen in this place were received into the church,) 'With desire I desired to eat the passover once more, if God permitted me, to do it. I thought it would be the last time. I wished now to take a glass of wine with you, and to take leave of you all.' As she repeatedly made this request, we improved the first favorable opportunity. The brethren and sisters present, being seven in number, besides herself, stood around her bed, and brother Richards invoked a blessing. Being then surrounded by several persons, she took the glass and said, 'This wine, emblematical of that blood which was shed for the remission of sins, in my sins, I now share with you for the last time, till we meet in our Father's kingdom.' Another time on seeing some one eating grapes, she asked whether she might be permitted to taste one. A cluster was then brought, from which she took some. 'Do you know,' we inquired, 'of what you should be reminded by these clusters?' 'O yes,' she replied, nodding her head and smiling. 'Well of

what?' said Mr. Richards. After a short pause, she said, 'May the Lord give you that spirit of Caleb and Joshua—It is your business to search out the goodly land, to bring back the clusters, to hold them up to the view of the people, and allure them forward to Canaan.' 'And so give them a taste for the fruit?' 'That you can't do,' said she, 'that is God's work.'

This question concerning the grapes, was asked in reference to the habit of mind, which in a remarkable manner attended her during her sickness, of making use of the objects around her to bring to remembrance divine truths. The following are specimens of this:—

On being raised up in the night to take medicine in front of a window which was open, 'surely,' said she, with much solemnity, 'there is outer darkness, but I think I shall not dwell there.' On seeing the dry leaves fall from a tree near the house, 'That tree, whose leaves are for the healing of the nations, shall never wither.' She was greatly delighted with the frequent showers of rain that fell, as she felt confident that the Lord, ere long would come in like manner, by his Spirit. On hearing a dog howl in the night, as she lay apparently asleep, 'Without,' said she, 'are dogs and sorcerers,' &c. On bathing her feet in water, 'Soon I shall bathe in the pure fountain.' On drinking water, 'Shortly I shall not need this, there will be in me a well of water springing up into everlasting life.' At another time, 'He giveth the water of life.' Many times on receiving wine, or other drink, 'These are not the cordials that I shall soon have.' 'He will give me more refreshing cordials,' &c. Allusions of this nature were numerous.

Once, on waking, she repeated the verse,

'This life's a dream, an empty show,' &c.

and then added, 'I am now dreaming, but soon I shall see realities.'

About four o'clock, (Tuesday,) her pulse nearly ceased to beat, and we were again alarmed. A few hours after, being a little revived, she expressed some surprise on finding herself here on earth with a prospect of continuing even another day. She referred to the parting embrace she gave us the preceding evening, and observed, 'I thought life would go out before I could take leave of all.'

At morning prayers we sung the hymn founded on the words of Simeon, Now lettest thou thy servant depart, &c. She joined in singing a part of several verses. As I sat by her bed side, and was not careful to suppress the rising tear, she gave me a look of surprise, and said, 'But will you faint now? Having witnessed how bountifully the Lord has dealt with me, and having yourself experienced such a special support?' She then observed to brother Richards, that as I had had no sleep during the night, my nerves were weak, and that I needed some refreshment, which she requested me to take. She appeared so deeply to feel that her services were no longer necessary, either for the station or for her family, and she had such confidence that God would supply every

deficiency, that she thought the occasion called only for thanksgiving and praise. She continued better through the day, and we began to indulge hopes of her recovery. I think she observed to me, 'The Lord continues my life a little, that I may arrange some affairs which will contribute to your comfort.' At another time, referring to the same subject. 'Hezekiah had fifteen years added to his life, that he might settle the affairs of his kingdom. Perhaps fifteen days will be added to my life, that I may settle my small affairs.' She continued quiet through the night, and the physicians were active in the use of means, with increasing hopes of her restoration.

P. M. 'To-morrow,' said she, 'will be the Sabbath; you must now leave me, and prepare to meet the people. See that you provide for them things new and old.' During the night she was in some respects more unwell. Towards morning she had some peculiarly elevated views of divine things. It was a source of uneasiness to her, that she could not keep herself fully awake, to enjoy these heavenly views, which, without any effort on her part, appeared to break in upon her soul. She spoke with much animation of its being a joyful Sabbath,—that it very aptly represented that ever lasting Sabbath of rest, which she expected to enjoy in the New Jerusalem. Her mind was much directed to the state of the mission, and the peculiar duties of the brethren and sisters as missionaries.—'Though I feel myself,' said she, 'to be a weak woman, I have strong desires to speak freely with the brethren on the importance of diligence and fidelity in the service of Christ among the heathen, I can now lay aside every feeling of restraint, and say all that is in my heart.'

As our arrangements had been unexpectedly made for brother Spaulding to preach in the church, I thought to spend the day with Mrs. Poor. But after the conversation to which I have referred, 'I think,' said she, 'that no one who has a heart and tongue to speak for Christ, should be idle on the Sabbath, and I cannot consent to your remaining at home with me.' Perceiving how she felt on the subject, I went out and preached from house to house. On my return, between twelve and one o'clock, she inquired with much earnestness, 'Have you preached the word in faith? You can have no success without faith.' She made similar observations to brother Spaulding when he came from the church. She then told me how great her joys had been;—that she never had such a Sabbath before. 'I can say with brother Warren, I have had as great joys as this weak frame could endure. I can now understand what Brainerd means by his strong devotion to God in all circumstances, whether in life or death. Soon after she said, "I wish you this afternoon to take a pen and ink, and I will dictate a few lines to my dear Harriet," that she may know how bountifully the

Lord hath dealt with me at the last, in this land.' Some time before this she observed 'Draw near me, ye that fear the Lord, and will declare what he hath done for my soul.' She several times spoke of two bright visions which she had in the forenoon, and which she wished me to relate.

As brother Richards was about to take leave of us, some unfavourable symptoms appeared in Mrs. P's case. It was soon evident that our fears were well founded. Such was the nature of her case, that we were obliged to consider her present symptoms a sure prelude to a speedy departure. On being told that she could expect to continue but a few hours, it was evident the information afforded her was much pleasure. She appeared to gird anew the armor of God, and to put herself in waiting posture for the coming of her Lord. At intervals she conversed with freedom. In her observations she manifested a great degree of tenderness and affection for those around her. When speaking with me of the many worldly cares in which I might be involved after her decease, she quieted herself by saying 'But I think you will not be called to leave the preaching of the Gospel to serve tables.' 'The Lord will, I trust, raise up some deacons to relieve you.'

As she had made it one principal object of her life, to stand between me and those cares which did not immediately relate to giving instruction to the people, she well knew how great was the burden which would devolve upon me in consequence of her departure. The success of the Gospel among the heathen was a subject which continued to engage her attention with much interest. She several times observed, that as she had something further to say, which might affect our mission, she hoped to continue another day. She expressed a wish to see the brethren and sisters once more, especially some of those who had not been able to be with her during her sickness. Her whole appearance was very different from what it had been before on such occasions.

About nine o'clock the brethren Scudder and Winslow came. Between one and two o'clock on Monday morn, after Mrs. Poor had slept a short time, we made several attempts to arouse her. From her manner of breathing we thought she must soon sleep the sleep of death. After we succeeded in awaking her, she appeared to have something of great importance to communicate to us. She spoke as nearly as can be recollected, in the following manner:—'Brother Richards, you have been very near the eternal world; but not near as I have. I know things which none of you know. I do think I shall not depart until I have been permitted to relate what I have seen. Mr Tennent was permitted to do this. The Apostle Paul also; whether in the body or out I know not. Who are present to be the witnesses of what I relate?' She then requested us to call over the names of those present. She at the same time noticed how many there

* Mrs. Putman, wife of the Rev. J. W. Putman of Portsmouth.

in this day were, and wished to know who of our number were absent. It appeared from some of her remarks at this time, that her mind was in a wandering state. When however she was by any means diverted from this subject she would immediately return to it again with interest. She several times requested that we would bring a pen and ink; but we assured her we could well remember all she had to say. After speaking for some time on the subject in an incoherent manner respecting some things before mentioned, she observed with much emphasis,—but I must go on to relate:—and first there is an immortal state! She repeated this several times; but appearing to find it extremely difficult to confine her thoughts to any subject, she soon fell asleep.

A few hours after this she was more wakeful, more restless in body, and less in possession of her reason. She had, however, several short seasons of quietude, in which she expressed her confidence in Christ, and requested to join with us in prayer.

As she lay quietly upon her bed, she suddenly exclaimed, 'The tempter is here! I feel that he is here!' I told her we would unite in prayer, and that he would flee at the name of Jesus. Many times during her sickness she spoke of the importance of praying against the intrusion of the tempter; not that she feared being overcome by him; but because he suggested sinful thoughts to her mind.

While we were engaged in prayer at this time, she broke out with a triumphant tone of voice, 'Glory be to God the Father,—to God the Father,—to God the Holy Ghost!' She then lay quiet for some minutes, and said again, 'the tempter is here!' We again united in prayer, but soon found that she was unable to speak, or to hear what we said to her. She breathed shorter and shorter, and in the course of fifteen minutes quietly fell asleep in Jesus. This event took place on the 7th of May, a few minutes before seven o'clock, A. M.

At six o'clock in the evening we interred her remains in a spot of ground near the church. The missionaries in the district, who had assembled at Batticotta to observe the monthly prayer meeting, were present at the funeral. On the following Monday evening, brother Water preached an occasional sermon at Jaffa, in the Wesleyan Chapel, from Psalm cxvi. *Precious in the sight of the Lord is the death of his saints.*

My feelings powerfully prompt me to pen some of the many reflections which crowd upon my mind, while contemplating the life and death of the deceased. But I shall only observe, (and I would make the observation to the praise of God's grace, as a testimony to the exceeding great and precious promises given unto us,) that so deeply is my mind penetrated with a sense of God's distinguishing mercies towards my dear partner,—so elevated and impressive were the views of divine things which I obtained, while accompanying her to the gates of the City,—and such are the lively hopes which I now indulge of a joyful resur-

rection, and a glorious immortality,—that I have been more inclined, since my bereavement, to the delightful duties of praise and thanksgiving, than to weeping and mourning. I do, however, occasionally feel, that should I lose sight of these glorious objects, I could not sustain the grievous stroke with which I have been smitten.

I cannot satisfactorily close this account, without making an additional remark, although it may appear to be out of place.

Mrs. Poor, after a short season of faintness and distress, addressed me with much solemnity and said, 'Be sure that you warn my children, my friends, and others, not to put off the preparation for death till sickness comes. Even if they make it their great business while in health to prepare for heaven, it will be quite enough in this hour to contend with the pains of death, and to summon the evidences that their title to everlasting rest is secure and valid.' I too would add, by way of contrast to what I witnessed, how inexpressibly great must be the misery of him, who in his last sickness, for the first time alarmed, seriously thinks of escaping from the bondage of satan, and of seeking that Saviour, who till then had been disregarded and despised. O my soul, come not thou into such secrets.

For the Religious Intelligencer.

MR. BENJAMIN SCOFIELD.

Died, on the 27th ult. Mr. BENJAMIN SCOFIELD, in the 71st year of his age.

How often does death come in an hour we think not. Mr. Scofield was at a religious conference, to which he went, apparently in good health. As was usual with him at such meetings he remarked on the subject for consideration, and in five or six minutes after he had concluded, he leaned his head back upon his chair, gasped a few times and died without a struggle. It did not appear like death, it came in such a gentle form. The burst of grief on the occasion it would be impossible to describe, for he was a man greatly beloved not only by Christians, but by his acquaintance generally. May all who were present and heard his earnest exhortation, and then saw him immediately die, realize it a most solemn call from God, *to be also ready.*

Mr. Scofield possessed naturally a strong mind, which he had much enlarged by the study of the Bible. He was well qualified to illustrate and enforce the doctrines of grace; and no subject would sooner excite the ardor of his soul. The distinguishing trait of his character was a deep sense of criminality, and he often said if he was ever saved it would be a most wonderful display of divine mercy. He was a warm friend to the ministers of Christ, and fervently prayed for their success. The church here has lost a valuable member and his children a faithful and affectionate parent—May they long remember his instructions, and consider that *though dead, he yet speaketh.*

POETRY.

For the Religious Intelligencer.

Lines written on reading the life of the Rev. Henry Martyn.

Servant of God! with streaming eyes,
While Nature's anguish thrill'd thy heart,
From Albion's shores, and Albion's skies,
I view thy lingering footsteps part.

But Grace o'er transient grief prevails,
And nobly girds thy ardent mind,
O'er Hindostan's benighted vales,
To pour that ray which guides the blind :

With studious and enraptur'd zeal
Salvation's awful page display;
And for a future age unseal
The Fountain of Eternal Day.

I hear thee 'mid the haughty train
Of Persian sages, vainly wise,
The message of thy God explain,
And urge the mandate of the skies.

From Shiraz's walls I see thee turn
(Frail pilgrim, on destruction's brink !)
Beneath the vertic sun to burn,
Or from the chill of midnight shrink.

At Ararat's majestic base,
What holy thoughts inspir'd thy soul !
So soon that loftier height to trace
Where earthly, deluge ne'er may roll.

In pure Araxes' rapid tide,
I see thee bathe thy peaceful form ;
So soon o'er Jordan's wave to glide,
Beyond the reach of mortal storm.

But ah ! where Islam darkness frown'd,
Encircled by thy Saviour's foes,
Far from the Gospel's cheering sound,
Thy weary wanderings found repose.

No christian hand the sod might turn,
That mouldering shields thy hallow'd head ;
No brother's love erect the urn
Of sorrow o'er thy lonely bed.

Yet countless eyes for thee shall flow,
And countless hearts thy name embalm,
While thou, with high seraphic glow
Dost blissful bear the Victor's palm.

A FORCIBLE APPEAL TO THE UNCONVERTED.

When the lamented Henry Obookiah was about to be received into the church in Torrington, Conn. he requested Mr. Mills to give him an opportunity to address the assembly on the occasion, which he forgot. Afterwards Henry with a broken heart, said to him, "You no let me speak, Sir—I sorry." There was no remedy. But said Mr. Mills, "What did you wish to say, Henry?" He replied, "I want to ask the people, what they all waiting for? they live in Gospel land—hear all about salvation—God ready—Christ ready—all ready—Why they don't come to follow Christ?"

UTILITY OF SABBATH SCHOOLS.

Sunday Schools seek the improvement of both soul and body. The habits of industry, order, and sobriety, obedience to parents, respect to authority, personal cleanliness, and kindness of disposition to one another, which the children are taught in these schools, are blessings which more immediately regard the present life, and which tend to soften and ameliorate the general features of society. But Sunday School instruction, taking a higher direction from this, leads the blind and ignorant to the Bible, the foundation of light and knowledge, and is often blessed by God to the conversion of the individual. The salvation of the immortal soul is the ultimate and grand object of all Sunday School instruction.

INSTALLATION.

On Wednesday April 3d, the Rev JOSEPH PENNEY was installed Pastor of the Presbyterian church and congregation in Rochester, New York. Rev. Mr. Cook, of Chili, preached the sermon.

In the publication of receipts, by the Treasurer of the Connecticut Education Society, in the Religious Intelligencer of March the 9th, the following errors occur, viz—Mr. 'Silas Cone,' should be Mr. Silas Cone; 'Mr. O B Beach,' should be Mr. O B Butler; 'Mr. Josiah Mead,' should be Mr. Jonah Mead; 'Gilbert Clare, Esq.' should be Gilbert Close, Esq. and 'Dea. Isaac Benedict 2d,' should be Dea. Isaac Benedict 3d.

NOTICE.

The citizens of New Haven are invited to attend a meeting at the Conference Room in Orange street, on Monday evening, 29th inst. to hear the Report of a Committee, appointed at a former meeting, and for the purpose of adopting measures for the prevention of Vice and Pauperism. We hope every friend of good order of all denominations will attend.

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